

A  
S E R M O N

Preach'd at the

F U N E R A L

O F

Sir *JOHN BUCKWORTH*,

At the Parish-Church of

St. *PETER's le POOR*

I N

B R O A D S T R E E T.

*December 29. 1687.*

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By *JOHN SCOTT, D.D.*

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L O N D O N,

Printed for *Walter Kettilby*, at the Bishop's-Head in  
St. Paul's Church-Yard; and *Thomas Horne*, at the South-  
Entrance of the Royal Exchange in Cornhill, 1688.

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IMPRIMATUR.

Jan. 10.  
1687.

Guil. Needham.

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A  
S E R M O N

Preached at the

T W I N E R A E

OF

St JOHN BUCKINGHAM

At the Parish-Church of

St PETER'S LONDON

IN

B R O A D S T R E E T

December 29. 1687.

By JOHN SCOTT D.D.

L O N D O N  
Printed for Walter Knap, at the Dilliboy-Head in  
St Paul's Church-Yard; and Thomas Wren, at the  
Entrance of the Royal Exchange in Cornhill, 1687.



T O M Y

## Lady Buckworth.

MADAM,

**I**N Obedience to Your Desires, I here  
present You with the Discourse I deli-  
vered at the Funeral of Your Excellent  
Husband, and my never to be forgotten  
Friend. And indeed considering how little  
there is in it, I have no other Apologie  
to make for the Publication of it, but  
that I could not without some degree of  
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Incivility refuse it, being urged with the concurrent Requests of Your Ladiship, and the rest of those my worthy Friends his dearest Relatives. Not that I altogether despair of its having some good Influence upon Sober and Attentive Readers. There are some Thoughts in it which are apt enough to Inspire considering Minds with good Affections and Resolutions. The Text, I am sure, contains excellent Sense in it, and the Argument is mighty Serious and Momentous: and how meanly soever I have managed it, some honest Reader, I hope, may from hence take occasion to supply my defects out of his own Meditations, and so to improve it to his everlasting Advantage. And as for Your Ladiship, I hope the perusal of it, instead of reviving  
Your

Your Sorrows for Your Dear Loss, may  
be some way Instrumental to Animate You  
with a firm and vigorous Resolution, to pur-  
sue that Blessed State, wherein This, and all  
Your other Losses here, will ere long be a-  
bundantly repaired in a most joyous and ever-  
lasting Fruition. And This, M A D A M,  
is my hearty Prayers as well as my hope;  
who am,

Your Ladiships

Obliged and Faithful

Servant,

JOHN SCOTT.

from sorrow for your dear loss, and  
be some way instrumental to relieve you  
with a firm and vigorous Resolution, to put  
for that Blessed State, wherein I live, and all  
your other Losses here, will ere long be a  
bravely repaired in a most joyful and ever-  
lasting Felicity. And thus, M A D A M,  
is my hearty Prayer, as well as my hope;  
also a

Your Affection

Obliged and Faithful

Servant

John Scott

## ECCLESIAST. XI. 8.

*But if a man live many years, and rejoyce in them all; yet let him remember the days of darknes, for they shall be many.*

**I** Shall not trouble you with the various renderings of these words; which ( with a very little difference ) do all amount to the same sense; *viz.* That supposing it should be a man's good fortune to live very long, and exceeding happy in this world; yet he ought to have great care that the Joys of this Life, do not wholly take up and ingross his thoughts, as to make him forget those *days of darknes*, which must ere long succeed this delightful Sun-shine; which *days* will be *many* more, and of much longer continuance than the longest Life of happiness we can promise our selves in this World. So that all the difficulty in these words, is, what we are to understand by *the days of Darknes*, which are here opposed to a long Life of Joy and Rejoycing in this World? And this difficulty will be easily resolved, by



considering the foregoing Verse ; *Truly the light is sweet, and a pleasant thing to the Eye to behold the Sun* ; upon which it follows, *But if a man live many Years, i. e.* supposing he should for many Years enjoy this pleasant spectacle of the light of the Sun, yet let him remember those days of Darkness, wherein his Eyes shall behold the Sun and Light no more, wherein he shall be laid up in a dark and silent Grave, whence the light of the Sun is excluded, and where the sight of the Eyes is extinguished ; or as he expresses it in the Third Verse of the next Chapter, *wherein those that look out at the windows are darkened* : So that we shall have neither visible Objects, nor visive Organs, but be buried out of sight in deep darkness and insensibility. By the days of Darkness therefore is evidently meant all that space of time between our Death and our Resurrection, wherein our Bodies shall lye mouldering in a dark Grave, utterly insensible of Good or Evil, till by the powerful call of God they shall at length be roused up out of this fatal slumber, into a state of Everlasting Life and Activity : And these days, saith he, *shall be many*, though they shall not run out to an infinite duration, but at length conclude in a general Resurrection, yet they shall *be many*, many more in all probability, than any man  
now



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now alive can hope to live in this World.

The words thus explained resolve into this sense, That how long and happily soever men live in this World, they ought to entertain their thoughts with frequent remembrances and considerations of their approaching Mortality. Which is a duty so obvious to the Consciences of all men, as being founded on the plainest and most conspicuous Reasons, that the men of all Ages, and Nations, and Religions, have owned, and acknowledged it. Thus the Heathen Philosophers teach, That our lives ought to be a Constant Meditation of Death; and that even in our most pleasant, and healthful moments, we ought to look upon our selves as Borderers upon Eternity; That we should still take care to mingle our delights with the sad remembrances of our Mortality, and not suffer the Joys of this Life to divert our Thoughts from that impending Fate, which ere long will set an Everlasting period both to Them and That. But the necessity of entertaining our minds with frequent Remembrances of our Latter end, is founded upon far more powerful motives than a company of fine Sentences, and pretty Sayings of Philosophers. For

*First,* It is necessary to moderate our Affections to the World.

## (4)

*Secondly*, It is necessary to allay the Gaiety and Vanity of our minds.

*Thirdly*, It is necessary to put us upon improving our present enjoyments to the best purposes.

*Fourthly*, It is necessary to fore-arm our minds against the Terrors of Death.

*Fifthly*, It is necessary to excite and quicken us in our preparations for Eternity.

I. It's necessary to moderate our Affections to the world; while we are encompassed round with the pleasures and delights of this world, they commonly so ingross our minds, that we shut our eyes against all futurities, and are impatient to think of any thing to come, unless it be the continuance of this happy scene of things which is at present before us; with which continuance we are exceeding apt to flatter our selves, that so thereby we may heighten the gust of our present enjoyments; to which the consideration of their leaving us, or our leaving them, would be apt to give a very ungrateful farewell: and when our thoughts are wholly intent upon these present goods; and upon the prospect of their continuance, our affections must necessarily run out towards them with an immoderate ardour and greediness. For now  
our

out flattering Imaginations represent them to us as standing and permanent things, as a kind of immortal heaven upon earth; and accordingly our affections pursue and embrace them as the best of goods; and are for dwelling upon them, and building Tabernacles in them, there to make their final abode, as in their highest and ultimate happiness. Now there is no more effectual way to rouse mens minds out of this flattering Dream of happiness, (from which if they persist in it, the dire experience of a woful Eternity will ere long awake them) than frequently to entertain their minds with the thoughts of their departure hence. For when I set my self seriously to think of my dying hour, that fairly represents to my deluded mind, the true state and condition of all worldly happiness. Here I plainly see that I am Tenant at will to a thousand contingencies, in every one of whose power it is to turn me out of the World, and out of my Happiness together, every moment of my life; and that when I have erected this childish Castle of Cards, and housed my self in it, as in an imaginary Fortress of impregnable security; it is in the power of every puff of wind to blow it down about my ears, and bury me in its ruins. In every serious prospect of my Mortality, I behold all my worldly

worldly enjoyments, which promised me such mountains of happiness, standing round my death-bed, mocking at all my foolish hopes, and exposing my baffled expectations to scorn and derision; and whilst in the anguish of my Soul I cry out to them, O ye helpless impotent things, what are now become of all your boasted comforts? you that promised to be a heaven upon earth to me, why do not ye now help me in this my last Extremity? why do not ye quench my raging Thirst? why do not ye cool my feaverish Blood? why do not ye ease my labouring Heart, and quiet my convulsed and tormented Bowels? All the Answer they return is this, Alas poor deluded fool! 'tis not in us to relieve or succour thee. But what will ye then forsake and abandon me, and shall I have nothing left of all the mighty goods you promised, but only a Grave, a Coffin and a Winding-sheet? Alas, poor deceived wretch, we leave not thee, but thou must leave us; being summoned away by a fatal power, which we can neither bribe nor resist: thy body must go down into a cold dark Grave, and there lye utterly insensible till the Resurrection; thy Soul must pass into the Region of Spirits, whither we are not permitted to follow thee, and where thou wilt have nothing to live upon to all Eternity, but only  
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the Graces and Vertues of thy own mind. Farewel then ye Treacherous Cheats and Impostors; that promised so much, and now perform so little; miserable Comforters are ye all, and Physicians of no value. Such thoughts as these the remembrance of our Mortality will be frequently suggesting to us; and if such thoughts do not cool and allay the heat of our Affections to the world, we are incurably fond of being deceived and abused by it.

II. Frequently to remember our departure hence, is very necessary to allay the Vanity and Gaiety of our own minds; whilst we are encompassed with the delights of this World, our minds are generally too frolick and jovial to admit of any serious impressions: and if at any time any good thoughts come in to visit us, ( as those two Angels did *Lor* in *Sodom* ) to warn us of the dire Fate that hangs over us, our Affections, like the drunken *Sodomites*, are presently all in an uproar, and will never be quiet, till those unwelcome guests be thrown out that disturb our Riots, and mingle harsh Discords with our jovial Airs: and so long as we continue in this light vain temper, there is nothing will be grateful to us but frothy mirth, or loose company, or gay Ideas of our selves, and of our  
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own Wit, or Wealth, or Beauty, or Finery. And thus we shall fool away our Lives in perpetual Vanity and Impertinence; in rolling about from Vanity to Vanity, and never be Serious, till we are forced to it by some woful experience. But now to fix such a Roving and Volatile temper, and thereby to render it accessible and hospitable to wise and good Thoughts, I know nothing more necessary than the frequent Remembrance of our Mortality: for as for the future Worlds of endless Joy and Torment, though they are in themselves the most serious things in the World; yet being both Future and Invisible, Vain and Sensual Minds are not so capable of apprehending them with that degree of certainty that is necessary to render them affecting and prevalent: But that we must die, we are all as certain of as of our present Existence; and therefore this, if any thing, must move and affect us. If therefore together with those gay Idea's that possess our Minds, we would ever and anon mingle that of our Mortality, that would soon reduce our squandered Thoughts, and make us Serious in despite of our teeth. As for instance, when in thy night Thoughts thou art priding thy self in the Pomp and Splendor of thy outward condition, think thus with thy self, Alas, within a little while this



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this Bed which now is as gay, and as soft as the Sleep, and the Sins it entertains, must be my Death-bed; here I must lye a languishing sad Corps, which nothing in all this World can help or ease: so that though now I should go on to add House to House, and Lands to Lands, even till I am become the Lord of all my Horizon; yet in that sad Hour all these will no more be able to relieve me, than the Landskip of them upon my Walls, or my Hangings: then I may as successfully go to my Pictures, and try to entertain my Mirth and Luxuries with them, or to recreate my Ear with hearkening after painted sounds, or to gratifie my Palate with the Image of a Feast; as to give my self any ease or content with these gay things I am now so proud of. And when at length I have groaned away my fleeting Breath, I must be removed from all my company & attendance into a dark, lonely and desolate hole of Earth, where all my present Pomp must expire, and be overcast with Everlasting Darknes. Again, when in the Morning thou art entertaining thy Vanity with thy Beauty, thy Wit, or thy fine Cloaths, think thus with thy self, Alas, fond Soul, all these gay objects of thy Pride, must ere long convert to Rotteness and Corruption; that curled Forehead must be bedewed with

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clammy Sweats ; those sprightly Eyes must wax as dim as a sullied Mirror ; that charming Voice must grow as weak as the faint Echoes of a distant Valley ; and all those Lilies and Roses on thy Cheeks must wither into the paleness of Death, and shroud themselves in the horrors of the Grave. Again, when in the Afternoon thou hast been entertaining thy self with Mirth, or Sport, or Luxury, go down into the Charnel-house, and there survey a while the numerous Trophies of victorious Death : In these gasty Mirrors thou beholdest the true Resemblance of thy future State : forty years ago that naked Skull was covered like thine, with a thick fleece of curled and comely Locks ; those empty holes were filled with Eyes that looked as charmingly as thine ; those hollow Pits were blanch'd with Cheeks that were as smooth and amiable as thine ; that grinning Mouth did smile as gracefully, and speak as fluently as thine ; and a few days hence thou must be Rotting into just such another spectacle : And forty years hence perhaps here may thy naked Ribs be found mingled with these scattered Bones ; and then should another take up thy bald Skull, as thou dost this, he will find it dress'd in all the self-same horrors of this Deaths-Head ; with its Nose sunk, its  
Jaws

( 11 )

Jaws gaping, its Mouth grinning, and Worms crawling in those empty holes wherein now thy Eyes roul to and fro in Amorous glances ; and a Toad perhaps ingendring in that Brain that is now so full of sprightly Thoughts, and gay Idea's. If with these, or such like Considerations of our Mortality, we would now and then entertain our selves, they would by degrees wear off the Levity and Vanity of our Minds, and compose us into such a degree of Seriousness, as is necessary to qualifie us for those Divine and Religious Considerations, without which we can never expect either to be made good men here, or happy men hereafter.

III. That we should frequently remember our Mortality, in the midst of our most happy Circumstances here, is highly necessary to put us upon improving our present enjoyments to the best purposes, considering what use the generality of Men make of the Enjoyments of this World, It is really a great question, Whether it would not be much better for them, even in respect of this Life, to be without them, than with them. For either they shrivel them into miserableness, or melt them into Luxury. The former of which impoverishes, and the latter diseases them.

For if the former be the effect of a man's prosperous condition, it increases his needs; because before, he needed only what he had not; but now he needs both what he hath not, and what he hath. His covetous desires treating him as the Faulkner doth his Hawk, still luring him off from what he hath seized, to fly at new Game, and never permitting him to prey upon his own Quarry. And if the latter be the effect of his prosperity, that is, if it melts him into Luxury, it thereby wastes his Health, to be sure, and commonly his Estate too; and so whereas it found him Poor and Well, it leaves him Poor and Diseased. And whereas it at first took him up from the Plough, it at last sets him down at the Hospital. And in general, while he is possessed of it, it only bloats and swells him; makes him proud and insolent, griping and oppressive; pampers and inrages his Lust, and stretches out his Desires into an insatiable Boulimy; sticks his Mind full of cares, and his Conscience of guilts: And by all these woful effects, inflames his Reckoning with God, and treasures up wrath for him against the day of wrath. All which arises from the want of a frequent Remembrance of our Mortality. For did we but often ruminate upon this, that

it is but a very little while that we have to enjoy the Comforts of this Life, and that within a very few years, yea, perhaps a few days, we shall be stript of them all, and be sent as Nakedly out of this World as ever we came in; and when we are gone hence, of all the Goods that we have left behind us, we shall have nothing to live upon to Eternity, but only the Good that we did with them, the Necessities that we Relieved, the Oppressions that we Eased, the Nakedness that we Clothed, and the Hunger that we Satisfied: these indeed will *follow after us*, and feed us with content and happiness to eternal Ages. But if we are destitute of these, we shall ere long be Shipt off from all our present enjoyments, and be Landed in another World, upon a strange Inhospitable Shore, and there be left miserable poor Wretches, without so much as one drop of the Comforts we now enjoy to satisfy our Tormenting desires, or to quench our still raging Thirst after happiness: Then we shall Wish a thousand and a thousand times over, that instead of gratifying our Luxuries with the mispence of our Wealth, or feeding our insatiate Avarice with the continual increase of it, we had by doing works of Piety and Charity with it, *made our selves friends of the Mammon of unrighteousness, that so when we failed,*

*failed, they might receive us into everlasting habitations, and there entertain us with pleasure and delight for ever.* Well then, seeing that ere it be long we must leave all these our present possessions behind us; it highly concerns us, while we enjoy them, to do all the Good that we are able with them: and seeing we are allowed to carry nothing of them but the Good we do with them along with us, to enrich and maintain us in our Eternal condition; by doing Good with our Wealth, we shall Convert and Profelyte it, and make that an Offering which others make an Idol; we shall make this Earth Tributary to Heaven, and in a much nobler Sense than the new Systeme of Astronomy teaches, advance it into a Star, and a Celestial Body: by this we shall transmit it into the Eternal World, as it were, by Bill of Exchange, there to be repaid us, Ten Thousand fold in Glory and Honour and Immortality, and Ten Thousand Ages hence we shall be enricht with the product of it, and receive a vast revenue of Happiness from it for ever. Suppose now that you were a Merchant in a far Country, where you were allowed for an uncertain time the benefit of free Trade and Commerce, in order to your gaining a good Estate to maintain you whenever you should be forced to return



## ( 15 )

turn to your own Native Soil, would you be so indiscreet as to lay out all the product of your Merchandise in Building fine Houses, or purchasing great Farms, when you know not how soon you may be commanded to depart, and to leave all these immoveable Goods behind you, or rather would you not think your selves obliged by all the Laws of Interest and Discretion to convert all your Gain into portable Wealth, into Money or Jewels, or such moveable Commodities, as when you depart hence you might carry home along with you, and there be able to maintain your selves in many years ease and plenty. Do but think then, and think it often, that here you are strangers, and foreign Merchants; that you came hither from another World, to which you know not how soon you must return again; that all the Wealth, the Houses and Lands, you gain by your present Commerce, are immoveable Goods, which you must leave behind ye when ye go from hence, and that there is nothing of them Portable, but what you lay out in Piety and Charity; and that therefore it concerns you, while you have opportunity, to store and treasure up a plentiful proportion of these, that so when you are Shipt off into the Eternal World, you may carry such an Estate of them thither.

thither with you, as may suffice to maintain you there in Glory and Happiness for ever.

IV. That we should frequently remember our Mortality, even in the midst of our most happy Circumstances here, is highly necessary to fore-arm our minds against the Terrors of Death. Whilst we abound with the enjoyments of this Life, we are apt to put far from us the evil day, and with the rich Churl in the Gospel, to promise our selves many years Ease and Voluptuousness in this World: So that Death generally steals upon us before we are aware, and like a Thief in a frightful Vizor surprises in the midst of a deep Security, and after we have struggled with him a few moments to no purpose, robs us of our Lives and our Happiness together. And O how terrible must Death be when it approaches a man under such Circumstances; when the poor deluded wretch hath been just Singing a soft *Requiem* to himself, *Soul take thy rest and ease, thou hast goods laid up for many years, and many years to possess and enjoy them;* For Death now to pronounce that fatal sentence, *Thou fool this night shall thy soul be taken from thee.* Now when he thought all was safe, and concluded himself secure of a long Lease of Life and Happiness: Now before  
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( 17 ).

he hath given himself the leisure to think of his Dying hour, or to fortifie his Heart with any wise or good Thoughts against the Terrors of this terrible one, that is just now brandishing its fatal shaft at his breast! How must it needs blank and amaze and confound him? and what a trembling horror must it strike through his Heart, to see himself thus unexpectedly hurried away, one part of him to the Grave, and the other to Eternity, now when he thought himself so securely possessed of a long enjoyment of the good things of this Life. Wherefore as we would be fore-armed against the Terrors of Death, and enabled to abide his dreadful approaches with a firm and constant Mind, it concerns us now while we are surrounded with the Joys and Pleasures of this Life, to entertain our Minds with frequent thoughts and remembrances of him; to retire now and then into the Charnel-house, and there to read Lectures to our selves upon the Skelitons and Deaths Heads, those emblems and representations of our approaching Mortality: and from them to take such lively Pictures and Ideas of this King of Terrors, as may render his grim visage and fearful addresses more familiar to us, and give our thoughts a more intimate acquaintance with

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him,

him, and with the manner and method of his approaches; with what an Army of Diseases he is wont to lay Siege to the Fort of our Life; and how in despite of all the resistances of Nature, he plants and quarters them in our Veins and Arteries, and Stomachs and Bowels, and from thence infests us all over with continual Anguish and Pain: how when he hath tired and exhausted us with his continued Batteries, and worn out our strength with an uninterrupted succession of wearisom Nights to sorrowful Days, he at last storms the Soul out of all the out-works of Nature, and forces it to retire into the Heart; and how when upon this last retreat of Life he hath marked us for dead, in a cold Baptism of clammy and fatal Sweats, he summons our weeping Friends together, to assist him in grieving us with their parting kisses, and sorrowful adieus; and how at length when he is weary of tormenting us any more, he rushes into our Hearts, and with a few mortal Pangs and Convulsions tears the Soul from thence, and turns it out to seek its fortune in the wide world of Spirits, where it is either seized on by Devils, and carried away to their dark Prisons of Sorrow and Despair, there to languish out its Life in a dismal expectation of that

that dreadful day wherein it must change its bad condition for a worse; or be conducted by Angels to some Blessed Abode, there to remain in unspeakable Pleasure and Tranquillity, till the great day of its Coronation with a Glorious Resurrection. If we would thus frequently survey our approaching Mortality in all the Circumstances and Appendages of it, we should hereby familiarize its Terrors to our Minds, so that when ever it happens to us, our thoughts which have been so long accustomed to converse with it, will be much less startled and amazed at it, and the often remembrances we have past upon it, will put us upon laying in such wise and good Thoughts and Considerations as are best able to fortifie our minds against it, and to inspire us with Courage and Alacrity under it.

V. And Lastly, Frequently to remember our Mortality in the midst of our most happy Circumstances here, is highly necessary to excite and quicken us in our Preparations for Eternity: and hence it is that we are so often called upon in this Militant Estate to *consider our latter end*, Deut. 32. 29. and by the examples of the best men, are invited *So to number our*



*days that we may apply our hearts unto wisdom,*  
*Pfal. 90. 12. and to wait till our change comes, Job*  
*14. 14. To which end also we are put in mind,*  
*that Here we have no abiding City, Heb. 13. 14.*  
*and that it is appointed for all men once to dy, Heb.*  
*9. 27. and that our life is even as a vapour that*  
*appears for a little time, and then vanishes away,*  
*Jam. 4. 14. And to this purpose the Apostle*  
*applies this consideration, 1 Cor. 7. 29, 30, 31.*  
*Now this I say, brethren, (i. e. of our uncertain*  
*abode and continuance here) ( upon which he*  
*exhorts us to compose our selves to a great in-*  
*differency as to the things of this World ) it*  
*remains; that they that have wives, be as if they had*  
*none: and they that weep, as though they wept not:*  
*and they that rejoyce, as though they rejoyced not: and*  
*they that buy, as though they possessed not: and they*  
*that use this world, as not abusing it: for the fashion*  
*of this world passeth away, i. e. Since your time here*  
*is so very short and uncertain, see you endea-*  
*your beforehand to loosen your selves from*  
*this World, and to put your selves into a fit*  
*posture to leave it; for tis but a short Scene*  
*of things, that will quickly be shifted, and then*  
*there will an Eternal state of things succeed.*  
*And indeed, since to Dy well is the last Act and*  
*final Consummation of our Life, it must needs*  
*highly*



highly concern us, to arm and prepare our selves for it beforehand, lest we lose the prize, by stumbling just at the Goal ; and after a long Voyage, miscarry within sight of Harbour. For in the hour of Death we throw our last Cast for an Eternity of Happiness or Misery : And how much are we concerned to throw that well, upon which so vast a Stake depends ? O my Brethren, it is a most serious thing to Die, to pass this dark Entry of Eternity, through which, as we go right or wrong, we are made or undone for ever : For to carry us right through, 'tis not a few Death-bed sorrows, or good wishes ; 'tis not a few extorted Promises, or forced Resolutions, or rack'd Confessions, and Lord have mercy upon us. O no, to Die well is an expensive Passage, which we shall never be able to defray, unless we carry along with us a very great stock of Spiritual Preparations. We shall have need of a strong and active Faith ; of a Mind well furnished with wise and good Considerations, of a deep and large, and a tried Repentance, of an unrestrained Charity, of a confirmed Patience, of a profound Submission to the Will of God, and a well grounded Hope of a blessed Eternity. For without all these together, we shall be ve-

ry ill accoutred to Die, and run a fearful hazard of miscarrying for ever. And these are such things as do not usually spring up like Mushromes, in a night, and much less in the disturbed moments of a Dying hour; but do ask a much larger and serener Season to grow and ripen in. But if whilst we are entertaining our selves among the Joys and Pleasures of this Life, we banish from our Minds the remembrance of our Mortality, and look upon Eternity as a thing at a vast distance, this will put us upon delaying and deferring our preparation for it. For in this temper we shall be apt to conclude, that we have time enough to come to begin and compleat our Repentance, and that we may safely indulge our selves yet a good while longer, in the free enjoyment of our own hearts desires, and sin on at present upon this Security, that we will certainly Repent hereafter; and by this easie Train do men toulde themselves on through the several stages of their Sin and Life, till they arrive at their Death-bed, and then they begin to think of Repenting in good earnest. But then alas, what will they be able to do, when their Thoughts are continually disturbed with the care of disposing their Affairs in this World,  
and

and the frightful prospect they have of the other. When their Minds are distracted with incessant Pain and uneasiness; so that it is not in their power to consider so much as a quarter of an hour together; when through the stupor and indisposition of the Organs of their Reason, they are not able to range their scattered and unwieldy Thoughts into any of those sober Reflexions and serious Meditations, that are necessary to the forming of a sincere Repentance? In effect therefore for men to refer their Repentance to a Death-bed, is the same thing as to retire into a Battel to Meditate, or to set up a Clofset to study Philosophy in, in the head Quarters of an Army, where most men are as capable of free and undisturbed Contemplations, as they are of Repenting amidst the Tumults and Hurries of a Death-bed. And yet upon this dismal extremity do men commonly cast themselves, through their neglect of remembering their approaching Mortality. Whereas did they but often remember and seriously reflect on it, they would as soon dare eat Fire, as defer their Repentance upon the uncertain hopes of futurity. For alas, what is vain Man, that he should talk of Repenting hereafter, when perhaps while the

words

words are in his mouth, the earnest of Death is in his Head, or Heart, or Bowels ; when for all he knows, he may be inflamed with a Fever with what he hath drank to day, or stifled with a Surfeit with what he shall eat to morrow ; when he may expire his Soul with his next Breath, or suck in his bane with the next Air ; and so many unlooked for accidents may presently put an end to all his talk of Repenting hereafter, and render it impossible for ever ? Now of what dismal consequence would it be, should I be thus surprized ? If while I presume upon my future Repentance, I am merrily Sinning on, I should all of a sudden be hurried away out of the company of my Jovial Associates, into that of howling and tormented Spirits : And from my Songs and Laughter, into weeping, and wailing, and gnashing of Teeth. How would it blank and amaze me to think, that ever I should be so mad, as to run such a desperate hazard ? How dare we then talk of Repenting hereafter, when we consider, that it is not in our power to command so much as one moment of future time ? When for all that we know, the hope of Eternity, which is now in our hands, may be lost for ever, and drop through our Fingers before

before to morrow morning? And that when we lye down at night, and fall asleep securely in our Sins, we do not know, but before the next Twilight we may awake with horror and amazement in Hell? Let us seriously consider therefore, that the present time only is in our power; and that as for the future, it is wholly in God's: and that therefore when we defer our Repentance to the future, we do, as it were, cast Lots for our Soul, and venture our Everlasting hopes upon a contingency which is not in our power to dispose of. For all we know, this may be the Evening of our day of Trial; and if it be, our Life and Eternity depends upon what we are now doing. Wherefore it highly concerns us, by all the regard we owe to our own Everlasting safety, wisely to manage this last Stake, the winning or losing whereof may be our making or undoing. Thus will the frequent remembrance of our Mortality put us upon laying in good store of Spiritual provisions against that great day of Expencc. For he who often considers the great uncertainty of Life, the dreadful approaches, the concomitant Terrors, and the momentous issues and consequents of Death; must be strangely stupified, if thereby he be not vigorously

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rously excited, to fore-arm and fortifie himself with all those Graces, and Defences, that are necessary to render his Departure hence easie, and safe, and prosperous.

And now having done with the Text, I shall only crave your leave to say a few words upon this sorrowful occasion; viz. The Funeral of our common Friend, Sir *John Buckworth*, who perhaps while he lived, was a person as eminently known, as ever any Merchant that trod the Exchange of *London*. And indeed considering the great share he had of Intellectual Endowments, He was a Gentleman that seemed to have been mark'd out by Providence, to make a considerable Figure among Men. For First, Nature had enrich'd him with a clear bright Mind, with a quick Apprehension, a prompt Memory, a steady and a piercing Judgment, together with a natural presence of Mind, and fluency and readiness of Speech, which inabled him upon all occasions easily to express his own conceptions of things in very clear and apt Language. All which Natural Indowments he had vastly improved and cultivated, by a long and curious Observation and Experience. For as Nature had fitted him for an active Life,

Life, so Providence soon introduced him upon the stage of Action. For as he was born a Gentleman, so he was educated a Merchant; which perhaps is one of the most advantagious Academies in the World, to instruct the Mind in the knowledge of Men, and the management of Humane Affairs. His Education furnished him with a fair opportunity of seeing the World, as well abroad, as at home; and of prying into the Intrigues of Commerce, and into the Manners and Interests of Men; whence he drew so many wise and useful Observations, as rendred him a Prince among Merchants, and an Oracle of Trade; insomuch that he was thought worthy to be chosen Deputy-Governour of that wise and great Company of the Turkey Merchants; and was perhaps as much consulted by his Superiors, about the Interest of the *English* Trade, and the Mysteries of Commerce, as any one Merchant of this City or Nation. Thus for his Intellectuals. As for his Morals; I believe that all that knew him, will allow him this Character, That he was a Gentleman of great Integrity and Fidelity to his Trust; of exact Justice and Righteousness in his Commerce and Dealings: That he was a studious and successful Peace-maker: And

great part of his Time, before he was called up by his Prince, into a more busie and active Station, being spent in Arbitrating differences between Man and Man: in which he was so expert, so impartial and prosperous; that I am apt to think he cemented as many broken Friendships, reconciled as many Quarrels, and adjusted as many Differences, ( which otherwise might have flamed out into destructive breaches ) as most of those blessed Peace-makers that are gone before him.

Consider him in his respective Relations, and there all that knew him I am sure will allow him to have been a Faithful, a Loyal and useful Subject to his Prince, a kind and obliging Husband to his Lady, a tender and a wise Father to his Children, a prudent, careful and benevolent Master to his Servants; and in a word, a wise Counsellor, a faithful Friend, and a just and diligent Correspondent. As for his Religion, he was a hearty Protestant of the Church of *England*, which upon mature Judgment, and upon thorow Information, he preferred for the Loyalty of its Principles, the Simplicity of its Doctrines, and the Primitive Purity of its Worship and Discipline, before all the Churches in the World; and what his Judgment was of  
our

our Church, he visibly express'd by his constant attendance upon the Publick Offices of our Religion upon the Lord's day, from which he never absented, but when he was either detained by Sickness, or some very urgent and unavoidable occasion; and in which he always demeaned him with all the profound Reverence and Devotion that outwardly expresses a Mind inspired with a Pious Sense of its Duty, and of the awful presence of the great Majesty of Heaven.

Thus he Lived, and as for his Death, though it was accompanied with all the Circumstances that could render a man fond of Life, and make him play loth to depart, though he had a plentiful Estate, a loving and beloved Wife, dutiful and hopeful Children, and these all of them happily disposed off and settled in the World to his own Hearts content: To leave all which at once, seems a very hard Chapter to a mind not well resolved; yet all these together had no such effect upon him. Indeed not long before his Death, though then in perfect health, he seemed to have an Aboding of his approaching Fate; for having to his hearts desire, disposed of his only Son in Marriage

riage ( who was the last of his Children undi-  
 disposed ) he hath been often heard to say, That  
 now he thanked God, his business in this World  
 was finished, and that it was high time for him  
 to think of his Departure into the other : and  
 when soon after he was seized with his last  
 Sickness, he bore it with an invincible Courage  
 and Constancy ; and though the last part of it  
 was extremely painful to him, he underwent  
 it without Complaint or Murmuring, with  
 a Mind that seemed intirely resigned to the  
 Sovereign Disposer of all Events. And when  
 he perceived the approaches of Death, and  
 found that he was going off this Stage of Mor-  
 tals, he never shew'd the least sign of Regret  
 or Reluctancy, but took a solemn leave of his  
 Friends ; and which was much harder, of his dear-  
 est Relatives, who stood lamenting and weeping  
 about him ; and this with a Mind very serious  
 indeed, but in all appearance very calm and  
 composed. And finally he gave up the Ghost like  
 a brave Man and a good Christian, with a  
 firm and undaunted Mind, and as one that  
 had placed his main hope on the other side the  
 Grave, and did expect to exchange an uneasie  
 Mortal Life, for an Immortal one of Pleasure.  
 And therefore though I make no doubt after  
 all,



all, but that as a Man, he had his Faults, (and he that hath none let him cast the first stone ) yet I am sure he had his Vertues, and those very eminent ones too : And therefore it will highly become us who survive, in Charity to cast a Vail over the one, and in Piety imitate and transcribe the other; That so with him, and all our other Christian Brethren departed this Life in God's true Faith and Fear, we may have our final Consummation in Bliss and Glory, through Jesus Christ our Lord: To whom with the Father, and Eternal Spirit, Three Persons and One God, be ascribed all Honour and Glory and Power and Dominion for ever and ever. *A M E N.*

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*F I N I S.*

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